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NOTES AND COMMENT

With the cordial approbation of the Archbishop of Chicago, the Illinois Catholic Historical Society has issued the first number of its quarterly, the *Illinois Catholic Historical Review*. Illinois is celebrating two great anniversaries this year: one, the centenary of the Statehood of Illinois, and the other, the seventy-fifth anniversary of the foundation of the Diocese of Chicago. A *Foreword* by Father Siedenburgh, S. J., tells the reader that the need of an historical review is notably apparent in such States as California, Maryland and Illinois. "The glorious history of Catholic Illinois," he says, "has but few worshippers because for the most part, it is a hidden shrine. But those who knew some of its glories and were interested to know more, regretted that it did not have a medium to bring them to light." The founding of the Illinois Catholic Historical Society in February, 1918, brought into one association historical scholars and writers such as Father Gilbert Garraghan, S. J., Rev. Frederick Beuckmann, Rev. J. B. Culemans, and Mr. Joseph Thompson, who is editor-in-chief of the new Review. It was apparent to all that the present year of centennial was a propitious time in which to begin such a publication. It would be hard to signal any one of the articles of the first number as possessing more historic worth than the others. The whole number is valuable. Much of it is first hand. Father Garraghan's article on *Early Catholicity in Chicago* (1673-1843) is singularly worthy of merit, and will form a splendid contribution to local Catholic history when finished. Mr. Thompson furnishes two articles: one on *The Illinois Missions*, and the other on *Illinois' First Citizen—Pierre Gibault*. Father Beuckmann, who is rapidly making his name as the historian of his diocese, offers an interesting account of *Civil and Religious Jurisdiction in Illinois*. Two well-known historical scholars—Dr. Clarence W. Alvord and Mr. William Stetson Merrill—are among the contributors. A *Chronology of Missions and Churches in Illinois* (1675-1844) contains a list of all the Catholic centers and is a geographical guide to the growth of the Church in this section.

The problem of an historical review is complex in the extreme. Three things are necessary: writers, abundant material, financial support. It is notorious that at no period of Catholic historiography in this country were efforts of an historical nature adequately supported. Our two oldest Historical Societies, those of New York and of Philadelphia, would long since have ceased publication were it not for generous persons who support them. Today with the high cost of print-paper, of printing, and with the added charge for mailing, the financial aspect of such a venture seems to be a hazardous one. There will always be a limited number of paying subscribers. Interest in history is not widespread, interest in American history less, and interest in American Catholic history least of all. Publications of such eminent worth as the *American Historical Review* and the *Historical Outlook* cannot depend upon subscriptions to carry them along year by year. Comes the question of historical materials. That these exist in abundance for the old Illinois Country there is sufficient

evidence in the work already done by Dr. Alvord. What is of pressing importance is a group of scholarly writers trained in historical research and composition. It is idle to hope for a high standard of excellence unless those who are interested in historical work have also had training in historical method. It is this lack of training which gives an ephemeral character to most of the work done by Catholic writers of history. Many traditional pages have crept into the Book of Deeds of the Church in America, and there is no advance in reiterating them. Training cannot be had outside the historical laboratory. The master must be constantly with his disciples. *Primus inter pares* he must sit among them, developing each one according to his talents. If then great Catholic centers in the United States mean to reawaken the dead past as this group of scholars in Chicago is attempting for the archdiocese, it must look beyond its own circle for followers. And these followers must be trained. Every Catholic Historical Society should have a skilled archivist and librarian and one or two members on its editorial staff who have been trained in the school of historical methodology.

It would be interesting to know from what authentic source the Hon. Isaac Siegel of New York culled the following statement which was made in his speech on the Selective-Draft Law before the House of Representatives on April 15, 1918.

In 1805, when the treaty of peace [with France] was signed, Pius VII, who was then occupying St. Peter's chair in Rome, issued a statement to the world in which he said that the new Republic, the United States of America, had done more for humanity in that war than all the Christian nations of Europe put together. So you see, my friends, over one hundred years ago, when we were still a humble nation trying to uphold and maintain a fitting station among the free countries of the world, we were fighting the cause of humanity.

In Memoriam: The Clerical Bead Roll of the Diocese of Alton, Illinois, published by the Rev. A. Zurbonsen, pastor of the Immaculate Conception parish of Quincy, Ill., contains a brief biographical sketch of all the priests who worked in that part of the Illinois vineyard. Among the numerous ecclesiastics whose life and labors in the diocese are enshrined in this Book of Remembrance, the Rev. Augustine Tolton, the first colored priest in the United States deserves a place of prominence. He was born at Brush Creek, Missouri, on April 1, 1854. His parents moved to Quincy, Ill., in 1861, and Augustine Tolton was educated at St. Peter's parochial school and St. Francis' College. His unusual ability attracted attention and he was sent to the College of Propaganda Fide, Rome, where he was ordained to the priesthood on April 24, 1886. Father Tolton returned to Quincy, and was given charge of a parish made up entirely of the colored Catholics of the city. In 1889, he was transferred to St. Monica's Church, Chicago, where a larger field of activity awaited him. His unstinting zeal proved too much for a physique which had never been strong, and he died at the age of 43, on July 9, 1897.

The article: *The Historical Records of Scandinavians in America*, published in the *Minnesota History Bulletin* for May, 1918, brings to light the fact that in spite of all that has been written "this field has been but little cultivated." We need first of all the comprehensive collection of all the materials for the history of the Scandinavian element in the New World; and the writer suggests that the rich sources already known to scholars be assembled at some central depository. How valuable some of this material is, can be gathered from the fact that the only copy of Ole Nattestad's volume: *Beskrivelse over en Reise til Nordamerika, Begyndt den 8de April, 1837 og skrevet paa Skibet Hilda samt siden Fortsat paa Reisen op igjennem de Forende Stater i Nordamerika, af Ole Knudsen Nattestad Fra Nummedal*, published at Drammar, in 1839 (31 pp.), is in the Library of the State Historical Society of Wisconsin. Scholars were searching for this little pamphlet for years, when this copy was discovered in Norway in 1900. There is surely here a work of love for the Twin Cities of Minneapolis and St. Paul, since the great bulk of the Scandinavian population in the United States radiates from these two centers. Fortunately, the University of Minnesota has begun to cultivate the field of the Scandinavian countries, languages and literatures. The cooperation of the Minnesota Historical Society gives fine promise of successful monographs in this subject.

Father Arthur E. Jones, S. J., of St. Mary's College, Montreal, who died on January 19, 1918, was one of the most skilled archivists in America. He was associated with Dr. Thwaites in editing the *Jesuit Relations*, and made important contributions to that great series. His chief work was in connection with the Huron Missions and the *Fifth Annual Report* of the Department of Archives of Ontario contains the results of his long years of research under the general title *Huronnia*.

One of the best pages in *The Fortnightly Review* in recent years, is the well-written and instructive article by Father Rothensteiner *On The Writing of Parish Histories*. An appeal was made in the January (1916) number of the CATHOLIC HISTORICAL REVIEW to all pastors who were celebrating the Golden Jubilee of their parishes that year to read the Rev. Dr. Cox's handy little volume: *How to Write the History of a Parish* (London, 1895). Dr. Cox wrote for England, where a wealth of topographical records, manuscripts and books exists for many of the pre-Reformation parishes. The American clergy will find in Father Rothensteiner's pages a number of valuable suggestions for this special sort of research work. Recently the Rev. Dr. Theobald Spetz, C.R., published a history, entitled: *The Catholic Church in Waterloo County*, a part of Hamilton Diocese in the Province of Quebec. Dean Harris contributes the Preface. "It is a pity," writes Dr. Spetz, "that someone had not undertaken this work fifteen or twenty years ago, when many of the old settlers were still alive." The work of writing a Parish History is not difficult, providing a strict adherence to a given method be kept. There are, generally speaking, three parts to the work: first, the collection of the material; secondly, the critical appraisal of the material; and thirdly, the actual work of composition and printing. In the

matter of collecting material, sufficient attention is not usually paid to the fact that persons in the parish may have newspaper clippings, photographs, letters, etc., which would give life to the past history of the locality; nor is sufficient attention given to oral tradition. The oldest parishioners have memories of the early days. These traditions could easily be controlled. Former pastors and assistants may throw light on little known events of the parish. The Parish History should not be written as if the congregation had lived apart from the civic community. Histories of the State and of the city or county often add material of value to the parochial setting. In gathering the facts from the source-material collected, the system of using uniform cards (five by eight inches) is the best. One fact only ought to be put on a card. The card should contain references to the sources from which this fact has been obtained, and all references should be full and exact. These cards can be arranged either in order of time, of place, or of subject-idea. The writer should read all around his subject. Facts need atmosphere in which to live. They should be seen in the light of current history. Accuracy is absolutely necessary. Where doubt exists, care should be taken to inform the reader. All facts should be tested. Even in such a small matter as dates, the utmost care is necessary. Recently, we were given a copy of a Parish History, written by a careful student; it was later controlled page by page by one who had spent many years in arranging a correct chronology of Catholic events in that part of the country. Every page that contained a date, needed correction by this second hand. Parish history is not a concatenation of religious events. No community is ever the same after the opening of a Catholic church or school. Even real estate men know that truth. And the parochial life should be seen through this civic prism. The story of educational efforts, of Catholic social action, and of civic movements should have a place in such a work. To write a Parish History may be more difficult than to collect the material necessary. The story should first be written chronologically without any attempt at style. The divisions into chapters or parts ought to be quite natural. Once the whole framework of the story is complete—complete in this sense, that it is a full and accurate account of the parish—embellishment may take place. There should be an Appendix of the more valuable documents, such as excerpts from the Church Records, and good photographs should be liberally scattered through the pages. A bibliography of all that has been written on the parish or on parish events will add to the value of such a volume. Lastly, there should be an Index. It is rare that one is found in this class of historical works. Copies of all Parish Histories should be sent to the Diocesan Chancery, to the local libraries, to the Library of Congress, to the libraries of all near-by institutions, and to the National Catholic library which has been inaugurated at the Catholic University of America.

In this connection may be mentioned with praise the *Memorial Sketch of Bishop William Louis Du Bourg and What His Coming meant in St. Louis*, compiled from original sources by the Rev. Dr. Souvay and Father Holweck—a booklet issued under the auspices of the Catholic Historical Society of St. Louis. Bishop Du Bourg won all hearts at once “by

his majestic presence combined with general humility and great kindliness of manner." Dr. Souvay's articles in the REVIEW on the early days of the Church in St. Louis are an evidence that a complete Life of Bishop Du Bourg is both possible and desirable.

The Missouri Historical Society Collections contain many papers for the student of the Catholic history of that State. Many interesting *Journals* have been published in the series, and there are several papers of permanent worth on the French *émigrés* of 1848. The Spanish days of Missouri history have been dealt with in more than one number of the Society's *Quarterly*. One important paper is that by Rev. J. J. Conway, S.J., on *The Beginnings of Ecclesiastical Jurisdiction in the Archdiocese of St. Louis (1764-1776)*, published by the Society in 1897.

An Historical Sketch of St. Benedict's Parish, Atchison, Kansas, 1858-1908, by the Rev. Gerard Heinz, O.S.B., displays an intelligent advance over the *editio typica* which seems to dominate parochial historians in the United States. There are chapters of real interest on the *Baptismal Record* and the *First Pew Register*. The former is well described, and the method used by Father Heinz in tabulating its contents might serve as a model for all similar publications. Photographs of all persons and places of importance in and around the parish are given in the volume. An Index would have added prestige to the book.

At the Centennial Celebration of the State of Missouri, held at Columbia, Mo., on January 8, 1918, the Rev. John Rothsteiner, Secretary of the Catholic Historical Society of St. Louis, spoke upon *The Missouri Priest One Hundred Years Ago*. St. Louis was then a city of about two thousand inhabitants; and when the first bishop, Dr. Du Bourg, came to St. Louis, the Church that was to serve as his Cathedral was a little log structure, the episcopal residence a little stone house with two rooms, and the furniture was barely sufficient. Father Rothensteiner says:

How the Church has prospered during the century since his coming, how the great institutions of learning and charity, pre-eminently the Seminary of St. Mary's at the Barrens and the ever flourishing University of St. Louis, sprang into being under his fostering care, how the congregations multiplied and were served by a numerous and faithful clergy, how successive cathedrals reared their proud spires and domes to heaven, how the light of the gospel was carried out from his foundation to the Indians of the plains as far as the Rocky Mountains, how diocese after diocese was established within the wide territory once entrusted to his care, and how the Upper Louisiana of old has become, under God's Providence, the home of as many episcopal sees as there were parishes within its bounds one hundred years ago—all this is a matter of deep wonder and interest, and Bishop Du Bourg's influence can be traced in all its manifold currents. . . . I hope I have shown what I set out to show: that our state is better, nobler, richer in the things of the mind, more prosperous because more upright and dutiful, more deserving of our love, and more deeply beloved for the ministry of the "Missouri Priest, One Hundred Years Ago."

Has the *Catholic Encyclopedia* answered the wants so strongly expressed by John Gilmary Shea some thirty years ago in an article entitled: *A National Catholic Library*, published in the *American Catholic Quarterly Review* for January, 1886? "The time will come," he says, "when utter ignorance of Catholic doctrine and Catholic Life will be considered disgraceful, but it is not so now; and men well informed in every other branch of knowledge except a knowledge of the religion of their own ancestors, every day with the utmost serenity gravely enunciate statements that a Catholic child could refute." Dr. Shea believed that what the country lacked was a central clearance house to which queries could come from all parts of the country, and the heart of this clearance house would be "a grand central Catholic library, to be gradually enriched with every work of merit in dogmatic, moral, mystic, and ascetic theology, biblical literature, and linguistic, patristics, liturgical and ceremonial, canon law, church history, hagiography, and biography." As a means of making the library useful to Catholics and others throughout the country, he says: "If our projected University [The Catholic University of America] were in operation, as we hope soon to see, a body of Fellows might be established attached to a great library, with a salary, whose duty it would be to make researches, answer queries, and where necessary send a work to the regular subscribers of the Library."

Thirty-two years have passed since Dr. Shea saw this noble vision. The "grand central Catholic library" has not yet come to the doors of America's greatest Catholic educational institution. "Some of our liberal-minded men ought to take up the question of the great University library as their especial part of this work, and leave its shelves loaded with the lore of the Church's nineteen centuries of existence, as the noblest monument to preserve their memory when they depart, and to hand down their name with honor to future generations. No family could wish or have a more enduring monument than a department in such a library, founded and maintained by it, bearing to all time the family names. In thousands of books that department would in time be referred to by name till its reputation was as wide as the Church itself." The Fellows spoken of by Dr. Shea have not yet begun to frequent the University campus, but the possibility of the Library is nearer than many suppose, and once the present war is over, there is every hope of seeing reared in majestic proportions a Library which will not only answer the purpose spoken of by the late eminent historian but serve in other ways to link Catholic thought and action with the Catholic University.

As a beginning of one department of this "grand central Catholic library," namely, the *National Catholic Library* which will contain all that has ever been printed on or about the Church in the United States, there has been recently installed in one of the large rooms of Divinity Hall the *Rev. Arthur T. Connolly Library of Americana*. There in one room are gathered some six thousand of the rarest books on American history, duplicate copies of which exist only in the British Museum and the Library of Congress. A catalogue of this valuable collection will be issued in due time. Meanwhile, historical students in the United States are welcome to its use. Queries will be gladly answered, and references or quotations made and verified. The *Connolly Library* as it will always be known, will also be the *Academy of American Church History*.

But to return to the *Catholic Encyclopedia*. So much has been said in its praise since the first volume of this great work appeared in 1907, that it is unnecessary to point out its splendid value for just such an emergency or series of emergencies described by Dr. Shea. But too little has been said of its value to the historian of the Church in the United States. Out of a possible ten thousand topics of persons, places, things, movements, etc., which ought to be found in a *Dictionary of American Catholic History*, the *Catholic Encyclopedia* contains almost three-fourths of that number. The *Index* is a mine of American Catholic historical facts, and a well-filled volume might be published containing in alphabetical order the articles dealing with American Catholic history.

One of the sad pages in Cardinal Farley's *Life of John Cardinal McCloskey*, is that which gives us an account of the apostasy of the Rev. John Murray Forbes, D. D. Dr. Forbes was born in New York in 1807, and graduated from Columbia College in 1827. Ordained to the Episcopal ministry in 1830, he soon became prominent in Episcopal circles and in 1834, was appointed Rector of St. Luke's, New York City. At the same time he taught Pastoral Theology in the General Theological Seminary. In 1849, he became a Catholic and after a year spent in preparation at the Fordham Seminary, was ordained to the Catholic priesthood by Cardinal (then Bishop) McCloskey, on November 16, 1850. His defection in October, 1859, caused a sensation in New York. His open letter to Archbishop Hughes, announcing his withdrawal from the Church does not state openly what cause or causes impelled him to make this decision, beyond the statement that he had not been able to sustain his Catholic convictions "in face of the fact that by it [communion with Rome] the natural rights of man and all individual liberty must be sacrificed, not only so, but the private conscience often violated, and one forced by silence, at least, to acquiesce in what is opposed to moral truth and virtue." Dr. Forbes died at Elizabeth, N. J., on October 11, 1885, at the age of seventy-nine.

Through the courtesy of the Librarian of the General Theological Seminary, we have been allowed to go over the files of *The Churchman* and the *Church Review*, in many numbers of which are references to Dr. Forbes. A history of the Seminary is being written by one of the professors and this will throw much light upon his later career. From 1869 to 1872, he was Dean of the Seminary. A citation from Dr. Forbes' inaugural to the Seminarians is interesting, if placed side-by-side with his letter to Archbishop Hughes: "You are now preparing yourselves," he says, "to become ministers of Christ's church. Begin, then, early to pursue the road which the Church dictates. You must no longer think your own thoughts, or form your own plans, but learn what the Church teaches and obey what she commands."

In none of our wars have the Catholic troops been so well cared for spiritually as in the present. With the sole exception of the French troops who aided in American Revolution, the regiments leaving our shores today for France and the regiments in training at home have the largest number, proportionately, of chaplains ever accompanying the American army. Recently, the indefatigable

Thomas F. Meehan wrote in *America* an article describing the efforts made to furnish chaplains to the soldiers during the Civil War. (*War-Time Notes about Archbishop Hughes*, in *America*, Vol. xix, pp. 12-13.) In some letters which have recently come into our keeping, there are several others touching on this problem. The first in order of time is from Archbishop Kenrick to Archbishop Hughes, dated Baltimore, April 26, 1861:

MOST REVD. AND DEAR SIR:

I have just received your favor of 22d inst. informing me of the fact, that one or more clergymen of your diocese accompany the troops to Washington in the capacity of chaplains. To enable them to exercise faculties in this diocese, I beg of you to accept the communication of all my faculties, and to communicate them at discretion. We all deplore the war which threatens to assume a frightful character. . . . Life is scarcely desirable if we are to witness the horrors of civil war. As yet we have suffered nothing here, as religion is not an element of the contest. Our citizens are somewhat recovered from the excitement and alarm caused by the unfortunate conflict of last Friday. Many Catholics are preparing by prayer and the sacraments for the danger which impends. I pray God to preserve the country from war.

Your devoted br. in Xt.,

FRANCIS PATRICK KENRICK.

The Most Reverend

The Archbishop of New York.

A second letter from Kenrick to Hughes, dated Baltimore, June 24, 1861, gives a mild reproof to a Northern chaplain who blessed a cannon. The gentle Archbishop of Baltimore feared that the priest in question was irregular *ex defectu lenitatis*. There is one letter in the series which does not touch on the question of chaplains, but which must one day be given a prominent page in the history of the Church during the Civil War; it is from Bishop Lynch of Charleston, dated August 4, 1861. He is surprised, he says at its conclusion, and somewhat ashamed "of the lengths to which my pen has run. But the night is hot, too hot for sleep. I arose from my couch, and have spent a couple of hours speaking to you as frankly and unreservedly, as you have ever kindly allowed me to do." A letter, dated Washington, D. C., October 21, 1861, the most valuable of all, is the one from Abraham Lincoln, published by Mr. Meehan in the article above-mentioned, the original of which is in our possession:

ARCHBISHOP HUGHES,

RT. REV. SIR:

I am sure you will pardon me if, in ignorance, I do not address you with technical correctness.

I find no law authorizing the appointment of Chaplains for our *hospitals*; and yet the services of chaplains are more needed, perhaps, in the hospitals than with the healthy soldiers in the field. With this view I have given a sort of *quasi* appointment (a copy of which I enclose) to each of three protestant ministers, who have accepted, and entered upon the duties.

If you perceive no objection, I will thank you to give me the name, or names, of one or more suitable persons of the Catholic Church, to whom I may with propriety, tender the same service.

Many thanks for your kind and judicious letters to Gov. Seward, and which he regularly allows me both the pleasure and the profit of perusing.

With the highest respect,

Your Obed. Servt.,

A. LINCOLN.

Accompanying the letter is a copy of the quasi-appointment; this also bears Abraham Lincoln's signature:

Executive Mansion,

Washington, 1861.

SIR:

Having been solicited by Christian Ministers and other pious people to appoint suitable persons to act as chaplains at the hospitals for our sick and wounded soldiers and feeling the intrinsic propriety of having such persons to so act, and yet believing there is no law conferring the power upon me to appoint them, I think fit to say that if you will voluntarily enter upon and perform the appropriate duties of such position, I will recommend that Congress make compensation therefor, at the same rate as Chaplains in the Army are compensated.

A. LINCOLN.

A letter from Archbishop Kenrick to Archbishop Hughes, dated Baltimore, September 23, 1862, speaks of the Sisters:

MOST REVD. AND DEAR SIR:

The Surgeon General is desirous of having the services of Sisters for the hospitals, as Major Garesché writes in date of yesterday. Emmitsburg can not furnish any more than already given. As you intimated last year that some from your diocese were ready to devote themselves to this good work, I would be grateful if you would correspond with him in order to make the necessary arrangements. It will be proper that the members of the various institutes have charge of separate hospitals. I write to Major Garesché by this mail to ask him to have the correspondence opened by the Surgeon General. A hospital is about to be opened on the Jesuit grounds near St. Aloysius'.

My brother states that Revd. P. J. Ryan declined accepting the commission of hospital chaplain, partly because it embraced all the hospitals in and about St. Louis, in which sick soldiers were found, and partly because it imposed the necessity of taking the oath of allegiance, which he was unwilling to take, not being disposed to be naturalized. He is a very respectable priest, conscientiously loyal.

The Sisters may experience difficulty in regard to their spiritual duties unless some arrangement be made for chaplains. These are generally Preachers. It is hard for the Sisters to hear Mass even on Sundays. The Surgeon General asked me some months ago to designate a priest for them, and took no notice of my request to have him appointed and provided for. The Jesuits will no doubt look to those who will be in charge of the St. Aloysius' hospital in Washington. Public notice has been given that no new Chaplains will be appointed. If a moderate addition were made to the allowance for the Sisters, it might be the least invidious mode of providing for the priest in attendance. I have the honor to remain, Most Revd. Dear Sir,

Your devoted br. in Xt.,

FRANCIS PATRICK KENRICK.

Reference has already been made in these pages to the account given by the Hon. Ambrose Kennedy, of Rhode Island, to the work done by the nuns of the battlefield during the Civil War.

The volumes by Hassard and by Kehoe, as Mr. Meehan tells us, have unfortunately long been out of print. "The copies still available in libraries would provide most instructive lessons of conduct just at present for all classes of patriotic citizens."

Catholic lovers of old Philadelphia history will be happy to possess a precious little volume: *Cobb's Creek in the Days of the Old Powder Mill*, by Dr. John W. Eckfeldt. The illustrations are almost as valuable as the text. Dr. Eckfeldt has been associated with the people of the valley for almost fifty years and he has been able to gather many interesting traditions of the old days when Cobb's Creek region was a thriving section of Catholics, many of whom, like Denis Kelly, attained renown beyond the range of hills that separated them from the outside world. The book contains a picture of St. Dennis' Church, the first Catholic church erected in Delaware County, which was built mainly through Mr. Kelly's generosity in 1825. The old powder mills along Cobb's Creek were turned into cloth mills about 1840. They helped furnish cloth to the Government during the Civil War. At present they are all abandoned; the mills have disappeared or are in ruins; the houses, with few exceptions, are gone, or fallen into decay. Only the lovely valley remains with its charming ravines and its avenues of noble trees.
